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TEMPERANCE WORK

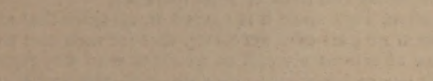
IN

UNITARIAN CHURCHES.

WHY? WHAT? HOW?

BY

CHRISTOPHER R. ELIOT.



WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. — ROMANS xv.

NONE of us liveth to himself, and no man dieth to himself. — ROMANS xiv.

PRINTED AT THE EXPENSE OF FRIENDS OF THE TEMPERANCE CAUSE IN THE FIRST CHURCH, DORCHESTER, AND ELSEWHERE.

At the National Unitarian Conference of 1884, in Saratoga, a meeting was held to consider the subject of Temperance. It was quite largely attended, and the following resolutions were adopted:—

"*Resolved*, That under all the conditions of modern society we believe that nothing short of a total disuse of intoxicating beverages can serve as a sure means of abolishing and preventing the miseries and evils of intemperance.

"*Resolved*, That since it is agreed on all sides that such beverages form no part of a necessary diet for men and women in health, we affectionately call on all those who may regard their moderate use as innocent to give up such use out of compassion for their weaker brethren.

"*Resolved*, That the magnitude of the aforesaid evils, and the fact that they affect injuriously all social and public as well as private interests, make it imperative that society should step to the utmost verge of its power in the employment of well considered legislation for the suppression of the traffic in such beverages.

"*Resolved*, That in the interests of humanity and for the honor of religion we hold it incumbent upon our ministers and churches to bear a positive and unequivocal testimony against the sale and use of intoxicating drinks.

"*Resolved*, That since the complete triumph of temperance principles must rest on sound reason and improved education, we heartily rejoice in the passage by New York, Michigan, and other States, of laws requiring that the physiological effects of alcohol shall be made a part of common-school instruction."

At the Western Unitarian Conference in St. Louis, 1885, the following resolution was adopted:—

"*Resolved*, That the W. U. C. recommends that our churches should earnestly consider the question whether personal total abstinence from alcoholic drink, and from tobacco, be not the true rule to-day for all who would help the higher life of a community; and it believes that the Temperance question ought to enter practically into the educational work of all our Sunday-schools."

Miss Sallie Freeman Clarke,
Oct. 14, 1897. M589.91

TEMPERANCE WORK IN UNITARIAN CHURCHES.

WHY? WHAT? HOW?

Is it a duty? Yes.

We have done so little thus far, and are doing so little now. I mean directly; for indirectly, I trust, all our work as members of the Unitarian church is helping the good cause. But, directly, that is, by open avowal of purpose, and by united example, we are doing lamentably little.

Now, my feeling is this, that we cannot afford to ignore this matter, either as men and women, or as a church of God. In varying phrases, we declare our purpose to be the Kingdom of God and his righteousness. We labor for the fruit of human character; we live for humanity; we believe in all good works for the advancement of society, and its reformation. Why, then, ignore the temperance movement? Why forget that most destructive foe of righteousness and social order, that ablest ally of bad men and evil passions, Alcohol? How dare we stand idle in the market-place — in the market-place where, at every corner, opens a door of terrible temptation, leading unto sin and death? We cannot give the excuse, "No man hath hired us." We are God's laborers, and he himself is calling us, by every cry of distressed humanity, by every ruined character, by the poverty, diseases, crimes, caused by alcohol, and is pleading with us: Come, ye strong men; come, ye brave women; lift these burdens, do this saving work!

Are we not ready?

Whenever a great cause like that of temperance reform presents itself, and makes its demands upon men for time and labor, there are three questions to be asked, and, if possible, answered, Why? What? and How?

It is the purpose of this paper to ask these questions, and to give, as best it may, definite and practical answers, with this end in view — the formation of societies among Unitarians, in Unitarian churches, for the discussion of temperance problems and the doing of temperance work.

Why?

There are three questions beginning with this word — Why is it necessary to do anything about it? Why do anything as churches? Why as Unitarian churches?

1. Why do anything?

The answer to this question, the fundamental question, is to be found in facts and figures.

Will you not take some quiet half-hour and think over the circle of your acquaintance, querying thus: How many persons do I know upon whom the curse of intoxicating drink has descended? How many in whom faults and evil tendencies have been thus aggravated? How many in whom disease has been generated or quickened thus? How many drunkards? How many families broken up, how much happiness destroyed, how many children born to an inheritance of weakness and evil on this account, all within my own knowledge? You may think to answer, Very few; but as you think and think, you recall this one and that and that, until you are appalled at the terrifying array of facts of which you have had personal knowledge.

Then bring your questioning nearer your own home. Enter the circle of your family connections. How many have been injured or ruined there? None, do you say? Stop; have you not forgotten? "Ah yes," you say, "there is one, and now another comes to mind, and another. What family has escaped? Yes, I had forgotten."

Try that experiment, you who ask why do anything for temperance? Recall the facts of your own experience. Know what each dread remembrance means, — the disappointments, sadness, misery, and sin. Know the danger; and know the evil which an effort of yours may, possibly, prevent.

Here also are figures: —

The following statement applies to England, and was made in the year 1868 by the Belgian Minister of Instruction in a report to the Belgian Chambers of Representatives.

The drink results for England are: —

1. Nine-tenths of the paupers (of whom in 1881 there were three millions and a half).
2. Three-fourths of the criminals.
3. One-half the diseases.
4. Three-fourths of the depravity of children and young people.
5. One-third of the insanity.
6. One-third of the shipwrecks.

In the city of Glasgow, in 1883, 52,827 of the population were before a police magistrate. "Of that number, 40,537 were charged with drunkenness, simple assaults, etc., and again of that number, 14,366 were dragged from the gutters and gathered from the streets, drunk and incapable. They had thus 1 out of every 40 of the population drunk and incapable; 1 out of every 15 charged with drunkenness and assault; 1 out of every 11 before a police magistrate. Such was the condition of the Western Metropolis, whose motto is, 'Let Glasgow flourish by the preaching of the Word.' It was right to observe that numbers of these are recommitments; but when they considered the large numbers of drunken persons who never fell into the hands of the police, it did not materially alter the case."

The annual drink bill of England is £136,000,000, or $680,000,000. The English statistician, Mr. William Hoyle, estimates the economic loss to the nation through drink at £220,000,000, or $1,100,000,000; and the same writer says that to manufacture the yearly supply of intoxicating liquor, 80,000,000 bushels of grain, or its equivalent, is destroyed.

"One in every eight of the population of rich and prosperous England dies a pauper." — "Foundation of Death," p. 239.

Dr. Norman Kerr (England, 1879) says: "When asked to present the final results of my investigation to the last Social Science Congress, I was compelled to admit that at least 120,000 of our population annually lost their lives through alcoholic excess, 40,500 dying from their own intemperance, and 79,500 from accident, violence, poverty, or disease, arising from the intemperance of others."

What a story such figures tell! and yet figures tell so little. I have been reading recently accounts of the poverty and degradation to be found in London and other English cities. The picture presented is frightful, heart-rending beyond anything to be conceived; and no one denies that such results are due, in some such proportion as the figures I have given indicate, to what the English workman calls "the drink."

Are things better in America? Yes, immeasurably better. But our country is new, and by reason of that fact and the facts that go with it, the terrible condition of the English poor has not come yet to us. The causes are at work, however, which will produce similar results, as the figures will prove.

For the year ending April 30, 1884, $71,655,211.33 was the tax collected for rectified spirits in the United States, representing 79,616,901 gallons. Of beer, 588,957,189 gallons were manufactured during the same time.

The increase in rectified spirits since 1878, six years, was from 57 to 79 million gallons; and of beer, from 310 to 589 millions. The beer retailed at 5 cents a half pint, and the spirits at 10 cents a gill, amounted to $715,939,834 as the drink-bill of the United States, not including wines and imported liquors.

So that from $700,000,000 to $800,000,000, some say $900,000,000, is yearly spent by our people for "the drink."

It is not difficult to believe this when we learn that in New York city there are 12,000 licensed saloons, whose receipts, says Dr. Howard Crosby, are $60,000,000; that in Chicago there are 3,777 licensed saloons, 1 to every 35 families; and in Boston 2,800 licenses are issued, and, it is said, 1,300 unlicensed liquor shops can be counted; when we know from the census of 1880 that there were 195,000 liquor dealers in the United States in that year.

Moreover, there are not wanting facts as to crimes and poverty, the results of this enormous traffic.

The Grand Jury of Philadelphia lately used the following language in a report: "In the performance of our duty we have been deeply impressed with the fact that four-fifths, if not nine-tenths, of the 6,000 paupers and criminals which fill our public institutions are in their present sad and deplorable condition through the influence of intoxicating liquors. If we look beyond these institutions to determine the cost of the liquor traffic to this city; if we estimate the increase of the police force necessary to meet its requirements, the degradation emanating from the infamous pest-houses which it sustains, the idleness which it fosters, the wealth which it squanders and destroys, the poverty and disgrace which it entails, the burdens and expenses which it lays upon our courts of justice; and if we add to these the perpetual support of so large a number of paupers and criminals, — the loss which we suffer is incalculable."

Other facts I find. The number of arrests in Massachusetts for one year (1884) was 64,239 persons, of whom 48,876 were sentenced.

"Of these arrests 33,961 were for drunkenness alone, of whom 17,854 were committed because of their inability to pay a fine of $1 and costs." "Forty per cent were under twenty-five years of age, and twenty-five per cent were less than twenty-one years old."

In the city of Boston alone there were 31,200 arrests, 19,070 the direct results of liquor, or one to every 19 inhabitants. Five liquor licenses to each school, and 12 to each church!

But enough of these bewildering, terrifying figures. They tell such a story that the mind can scarcely realize its meaning, — a story of which *no one appreciates* the meaning until he thinks of what misery *one* man may bring to his fellows, and multiplies this by thousands and ten thousands, until the sum total of poverty and crime and disease is complete

I remember a boy, some ten or fifteen years ago, of whom at the time it was said, "He is getting into wild ways." Only a day or two ago I heard that his ways were ended. Scarce thirty years of age, he had literally drunk himself to death, leaving a wife and child, and, fortunately, several million dollars. It is said that he first led away another, — whom I also remember, — who, while too weak to resist temptation, had a conscience, and who in a moment of disgrace and despair ended his own life.

Can we hesitate to say, then, that of all the social problems of our day none is of more vital importance to our people than this question of intoxicating drink? Have we not passed from our first question, Why? to our second, What? with the prayer, "God help us to do something"?

2. "To be sure, something must be done," so speaks our questioner; "but why do anything as churches, and why as Unitarian churches?" These two similar questions can be quickly answered.

The church is, usually, the centre of moral and religious power in each community. By union, its members are strengthened in high purposes and become a living word, a voice, speaking, far more forcibly than the lips of any one man can speak, the words of truth. Shall that voice be silent, when evils such as I have told are multiplying? Shall the church say "God," and "Virtue," and "Love," and not "Temperance," when that is what our country so sadly needs to hear? We have working organizations and charitable societies in our churches. We have social clubs; we have

literary clubs; we have dramatic and musical clubs, for aught I know. All this, because the church is a convenient centre for such life; and I believe in what these societies can do.

But for the same reason the church, in this day of light and truth, should take some part in temperance work. Few problems, if any, surpass this in its importance as related to practical morality and social progress. Few, more difficult. It becomes the duty of the church to grapple with it, to face it, to gather the "Friends of God" on the right side, under the best banner, and, so far as it can, to give forth no uncertain sound.

Not simply to speak now and then through its appointed minister, or by some earnest member, but to work and to fight, — peaceably indeed, with all charity and wisdom, but earnestly, devoutly, unceasingly.

The other churches of this land are not sleeping, but, one after another, they are falling into the ranks as temperance forces. The Orthodox churches have long been active workers. More recently the Episcopalians have taken hold, by the formation of "The Church Temperance Society." (Note 1.) The Roman Catholics have strong societies for this work, and have spoken very bravely through their Plenary Council of Bishops, recently held at Baltimore. (Note 2.) These churches are not sleeping, but, knowing and feeling the evil, they are recognizing the necessity of facing it, and of bringing all their influence to bear to destroy it. Shall that institution which, above all others, professes to do the work of God, refuse to do this work for humanity? The churches are rapidly answering, "No."

3. Unitarian churches are eminently fitted for this temperance work, for two reasons; and therefore they are clearly called to do it. The first is this, that the tendency of our thought is always practical, and, with character as our goal, we move readily towards those good works which have for their purpose the educating and uplifting of man. The second is this, that our members are among the most intelligent men and women of any given community where we

have a church, and are the least in danger of falling themselves into the worst evils of intemperance. I will say nothing further of the first reason; but of the second let me say a few brief words, for I believe this second reason the one to move us.

We are intelligent; we are strong. We are, as the word goes, respectable, having, large numbers of us, the blessings of this world, which make the exterior of life so fair, and its ways comfortable. To a certain extent, we are leaders in society, the formers of opinions, and set the fashions. Moreover, because of our education and happiness, we are not tempted as many are, and, when tempted, are strong enough to resist. We can do many things with slight harm or risk which many others find to be their ruin.

Now, here is my argument, and it is not less forcible because it is not new. Because we *are* strong, because we are in some sense leaders, because we stand among the more fortunate, because we are educated and happy and not easily tempted, — *for these very reasons*, we, and all such as we, are summoned to the work.

It is the strong who ought to bear the infirmities of the weak, and who, *by joining with them in whatever sacrifice may be needed*, can help the most.

It is the educated whose word has greatest weight; it is the leader whose example means the most; it is the fortunate and the wealthy and the happy who ought to take the first steps and occupy the most advanced position in this matter. Unless we, who possess the comforts of life in abundance, give up the use of intoxicating drink, what can we ask or expect of the poor laborer, whose home is comfortless, and about whom temptations crowd? We talk of brotherhood. It is ours to share the burden of self-denial; to call upon others to act, but first of all to act ourselves. For if ever the temperance movement is to succeed, it must have its stronghold in and among the so-called upper classes, — the rich, the educated, the refined, the church-going, the strong. They must condemn by their conduct the use of intoxicants;

they must give character to temperance work by their support; they must walk side by side, hand in hand, with those whom they would save. It is a mighty thought, inspiring and joy-giving, this of a "fellowship in suffering"; a union in which men and women volunteer to take upon themselves, because they are strong, the obligations of the weak, and to help bear the burdens of this tempted, sin-laden world.

Let me repeat and emphasize, again and again, this thought. Because we are strong; or is it better to say, if we are strong? If we are strong, if we are well and need no physician, if we are safe, if we do not feel the fire burning within us, or even burning our homes about us — then all to the rescue, all to the battle! We are not yet so strong that we can afford to let evil rule unchallenged. We are not yet so safe, we and families of such as we, that the fire may never burn us. We are not yet so outside of and above common humanity (thank God!), that we do not suffer when that fire is scorching and consuming other lives. Nay, have you counted the victims in your parish, my brother, and have you, my friend, recalled to mind the sad record which in your experience has been written? Is respectability, so-called, always strong? and have you never known a palace burn?

Oh, no; we dare not boast of strength, nor do we escape because of refinement or wealth. Into our midst come the temptations, the sin, and death — often enough, at least, to shame us into humility, and to call us, for the sake of our sons and daughters, if not for our own safety, into action.

But we have some strength, have we not? Yes; far more than we exert; and because we are strong, I send forth the cry, "*All to the rescue! All to the battle!*"

Here is a word from another's pen: "Think what an influence goes through the village where the ten leading men are known to be drinkers, — and what an influence is felt through every farm-house where the ten are known to be a unit against the drink. Think how the hundred leading families in a town, banded one way or banded the other way, affect the scale of happiness, character, life, in that town in

the course of half a generation. Think what public opinion would go out from a church, and what public respect would set in towards a church, which had the repute of being, solidly, through each and every home of it, a total abstinence society. We owe this sort of influence, brothers and sisters; nay, more, to some extent, unbanded, we exert it, — but which way? Are we counting, by our private practice, on the victim's or on the tempter's side? We, comfortable Unitarians!"

Surely we are ready now to ask, and to ask as Unitarians, not why, but what.

What?

What, then, ought we as churches to do? We ought to speak; we ought to educate; we ought to act.

1. We ought to Speak. — There ought to be a temperance society of some sort in every one of our churches, which society should be at least a "voice." We have heard of that prophet whose raiment was of camel's hair, a leathern girdle about his loins, who came as "a voice of one crying in the wilderness." We may have heard the chant which contains these verses: —

If I were a voice, a persuasive voice,
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.

I would fly, I would fly over land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right — in blame of the wrong.

If I were a voice, a consoling voice,
I'd fly on the wings of the air;
The homes of sorrow and guilt I'd seek,
And calm and truthful words I'd speak,
To save them from despair.

I would fly, I would fly o'er the crowded town,
And drop like the happy sunshine down,
Into the hearts of suffering men,
And teach them to look up again.

It is something, it is much, simply to speak; and when it is the voice not of one, but of many united by a common sentiment, — speaking, not simply at intervals, but continuously by the fact of union, — it is a great deal. The existence of such a society in any church must amount to this, at least: a protest, silent, it may be, but strong, against this special evil; encouragement and welcome for any who need strength; a call for holier and better things.

2. We ought to Educate. — It is not children only, but men and women, to whom new truth may be taught, and one of our works should be temperance education. The society I have suggested affords the best opportunity for this. One of its chief objects should be the study and discussion of temperance problems, *e. g.*, the various methods of doing temperance work. The facts ought to be made known, duties discussed, and purposes strengthened. The bearing of temperance upon the question of physical and moral development, upon social evils, upon disease, poverty, and crime, ought to be proclaimed. The scientific statement of the effect of alcohol upon the human body, how and why it is harmful, ought to be made and systematically taught. The time has come when society ought to know what a foe to health and happiness and religion it is fostering, or, at least, permitting to dwell, in the very home sanctuary.

In some States the public schools are to assist in this work, but the church cannot afford, for many reasons, to omit doing its part. It can add to knowledge more knowledge, and to that the enthusiastic will. Knowledge is worth nothing without the true purpose. To inspire men with zeal and to fill them with the fire-kindling light, so that they may save themselves and others, is our part.

Therefore to the temperance society proposed there ought to be joined a juvenile branch, or, at least, in some way the children ought to be included, for among them the best work can be accomplished. Even if there is no adult society, there ought to be a children's society.

I know the objections urged against this juvenile work,

but they are not to be considered one moment in comparison with the good results possible when the work is wisely conducted. The objections are these: that it familiarizes children too early with evil; that they cannot understand the matter; that they are pledged to a position before they realize what they are doing; that they are unduly excited by temperance speeches; and, finally, that among us the children (especially the girls) are not very likely to be tempted, or to fall into danger, and, therefore, what's the use?

Some of these objections are quickly set aside by supposing a little common sense and delicacy of feeling on the part of those who plan and manage the society,—such as most sensible fathers and mothers among us would possess.

The objection in regard to pledges is met by changing the form of promise, so that it lasts only a definite period, after which it may be renewed, or by providing for withdrawal upon deliberate desire to do so. The objection as to familiarizing children with the temptation and with evil has little weight with any one who knows what sights our children see upon the streets in broad daylight, what knowledge comes to them through school companions, and how early the children even of our best families learn to like the taste of wine, beer, or cider, and to think it manly to care for such things. The objection that children cannot understand the principles at stake must come from those who forget how quick children are to catch the meaning of the Golden Rule, and the law of acting "for another's sake," and how speedily they learn to have respect for self-control, heroism, and honor.

The objection that the children are not tempted, and what's the use? shows that some one does not realize how soon boys and girls become young men and women, to meet their temptations; neither remembers the value of convictions early formed; nor appreciates the larger purpose of temperance principles, *i. e.*, "Bear ye one another's burdens and so fulfil the law of Christ." Moreover, such an objection does not recognize this point, well expressed by one of our friends, "the value of giving every child some direct train-

ing in that little thought of virtue which underlies all good citizenship, the virtue of public spirit; and perhaps there is no better way to do this than by a temperance society wherein the motive 'For their sake' is kept frankly prominent."

Yes, work among the children must be part of our temperance plan, and none other more important.

3. We ought to Act.— As individuals, members of the society, but also together. By guarding our conduct lest we do harm. By total abstinence, if conscience tells us that is best and safest, as I think it does. In any way we can, according to the circumstances in which we are placed, and the special needs of our own community.

It may be to help some "Law and Order League" in its efforts to enforce a prohibitory law; it may be to close saloons on the Sunday; it may be to encourage a new reading-room for poor boys and men; it may be to print and circulate temperance literature, or to secure better laws; it may be to rescue the fallen. There are many, many ways of acting and helping. With the society as a centre, and its meetings as a means of mutual encouragement and education, one or another way will open for individual or combined efforts; and at least this can then be said, The workmen are ready.

Thus, in answer to my question What? I answer, We ought to speak, to educate, and to act; and that we, as Unitarian churches, may do these things, I suggest the forming of temperance societies among our members. This brings us to the final question,—How?

How?

Since the purpose of this paper is practical, I shall endeavor to give a definite plan for organization, and to suggest methods, at the same time offering certain alternatives. I make no apology for referring to a society already formed and at work in my own church (the First Parish, Dorchester,

Mass.); for it is from my experience there that I must speak, and indeed it is because of some success there that I am encouraged to speak. This society has been in existence a little over a year, and numbers about one hundred and twenty adult members and forty-five children. These members are such by virtue of agreeing to one or the other of two declarations of purpose offered to the adults, while the children join by adopting the rule of total abstinence. We have met with no special difficulties, and no harm has come to our parish, in spite of the fears entertained by some that the minister was introducing elements of discord and schism. On the contrary, good has resulted. Our meetings have been of value; we have found out each others' views; we have spoken our word,—the church is no longer silent; we have been able to do some practical work; we are educating each other and the children.

It is not altogether on theoretical grounds, therefore, that I make the proposal embodied in the plans which follow, and the accompanying suggestions, but because I have seen the thing done in my own parish, and believe that it can be done with even better results in many others,—nay, in all.

1. The one thing absolutely essential in undertaking such a work is a man or woman with faith in it. The minister ought to have it (so I think); but if he hasn't, some other must have it, else there is no chance of success. But given the one man or the one woman, and all the rest is easy.

2. The next thing is to find two or three persons sufficiently interested to become members. If the minister is not interested, the first work of these three should be to convert him; but the chances are that he will gladly take the lead, if asked to do so.

Small beginnings ought not to discourage us. A society of six members even in a large church may exercise a wonderful influence. But you will be surprised to find how many are ready to take hold just as soon as you start.

The best way of beginning is, perhaps, this: to ask the minister (having previously converted him, if necessary) to

say his strongest word from the pulpit upon the general subject of "Our Temperance Duty," to explain the plan and call a meeting, at the nearest time possible, of all those who would like to work in that way. He will be glad to do it, will go himself, will become one of the first members, and, if I am not greatly mistaken, your society will have been successfully formed before that meeting is over.

3. THE PLAN.* — In the first place, you have the choice of proposing an adult society, for all over sixteen years of age, and a juvenile branch, for children over nine or ten; or, a society to include both adults and children; or, simply, a children's society.

My own plan was to form a society for adults first, and, when that had become successful, I proposed a juvenile branch, with separate meetings, and with officers partly from its own membership and partly from the older society. The existence of the older society gives dignity to the children's work, and the separation between the two societies gives individuality to each. At the same time, there are advantages in having only one set of meetings, in which parents and children join, and in some places it may be possible to have only the children's society.

In the second place come the general statement of purpose (with any needed constitution and by-laws) and the declaration of membership.

I offer the following as a statement of purpose, to be modified as desired: —

The purpose of this union shall be to work for the cause of temperance in whatever ways may seem to it wise and right; to study the social problems of poverty, crime, and disease in their relation to the use of intoxicating drink, and to diffuse whatever knowledge may be gained; to discuss methods of temperance reform; to devise, and, so far as possible, to execute, plans for practical reform, such as coffee-rooms, reading-rooms, and the like; to exert, by its meetings and by its membership, such influence for good as by the grace of God it may possess.

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* For many points in the plan here given, I am indebted to the Church Temperance Society (Episcopal), especially for the Declarations of Membership. I have, however, made such alterations as seemed to me best.

I offer the following declaration of membership for an adult society, which is to be printed upon cards, with place for the signer's name, and provision for the secretary's certificate: —

DECLARATION A.

I recognize my duty to exert myself for the suppression of intemperance, and, as a member of the ——— ——— Temperance Union, will endeavor, by example and precept, to promote its objects; and in furtherance of this, I hereby agree to abstain from all intoxicating drinks as beverages, including wine, beer, and cider.

This pledge of total abstinence is to bind only so long as I retain my card of membership in this society.

In my parish, a second declaration is used, and there are some very decided advantages to be gained by offering this alternative when calling for members.

The second declaration is as follows: —

DECLARATION B.

I recognize my duty to be always temperate myself, and to do what I can to keep others from intemperance. Without binding myself to total abstinence, I engage, as a member of this union, to be watchful of the influence of my example over others, and to discourage, in all ways that commend themselves to my judgment and my conscience, such drinking usages as are plainly at variance with the interest of good morals.

This engagement is to bind only so long as I retain my card of membership in this society.

It is not my purpose to urge this plan of a dual form of membership, but to present it as one method. I will, however, say this, that it has worked well with us. It has prevented that charge so frequently made (sometimes very unjustly) that men of one opinion cannot recognize the good intentions of those who differ from them; it has secured the co-operation in discussion and work, on perfectly friendly and equal terms, of those who accept total abstinence as the best rule (as I do, decidedly) and those who cannot go quite so far, but are ready to do all that commends itself to their judgment; and it makes the bond of union one rather of the conscience and the spirit than of the letter.

For the juvenile branch, or for children in any society, there can be no question as to the best rule, *i. e.* total abstinence. But the usual plan of binding children to total abstinence for life when quite young, and this irrespective of their parents' wishes or consent oftentimes, is exceedingly objectionable. I offer therefore the following declaration, and no child is to be admitted without first bringing the written consent of one or both parents: —

DECLARATION.

I do faithfully promise that I will not drink any wine, beer, cider, or other alcoholic drinks, except as medicine, so long as I retain this card of membership.

The parents' consent is given upon papers reading thus: —

No child shall be admitted to membership until he or she has brought the following paper, signed by its father or mother or both: — We fully consent to our children (names and ages to be given) being enrolled in the Juvenile Branch of ——— Temperance Union; and we hereby undertake to assist them in keeping their promises of abstinence from all intoxicating liquors as beverages.

A word as to declarations or pledges in general. There is some objection raised to them, I know, but I, for one, feel very sure that the chief strength of any society will lie in this clear statement of purpose on the part of its members. That is what tells the story most plainly to the world; that is what indicates a reality of conviction; that is what shows at least a willingness to sacrifice personal pleasure to a righteous cause; and that puts the members side by side with any weaker and fallen persons whom they would try to save. Better a smaller society with the declaration than a much larger one without. It will be noticed, also, that the declarations offered here read "to bind only so long as I retain my card of membership." This removes one class of objections often made. In order, however, that this may not be misunderstood, some provision ought to be made in the by-laws of each society for the formal surrender of the membership card, whenever any person wishes to withdraw.

4. Suggestions. — It will be well to elect the usual officers

(president, vice-president, secretary, and treasurer) and five directors, who will constitute the executive committee, and will have the general supervision of plans and work. If the juvenile branch is separate, it may be well to provide thus: that the president and vice-president and two directors of the adult society shall hold the same relation to the juvenile, and that a secretary, treasurer, and three directors be chosen by the children from their own number; these nine persons to constitute the executive committee for the juvenile branch.

Let the meetings, possibly, be held as often as once a month; certainly, once in two months. Sunday evening, unless otherwise occupied, is perhaps the best time for the adults, and Sunday afternoon for the children. Let all be invited, whether members or not, and make sure that they feel welcome. As far as possible, make the meetings of practical character, for instruction, planning work, etc., but do not omit the religious idea, which, in all church temperance societies, should furnish motive and inspiration. Avoid having much of mere speech-making and entertainment, especially in the adult society. A Temperance Service card for the children's society, and special services for annual and anniversary meetings, would be of great value.

It may be well to give a special name to the juvenile branch, which is our way in Dorchester. We adopted the name already known to some as that of a temperance society in Unity Church, St. Paul, "The True Helpers." We have also adopted the mottoes of that society, "On Honor" and "For their Sake," and these appear upon the card of membership.

It will be found helpful to have the members of the juvenile society take part in the meetings by furnishing music and readings. But the central motive of the children's meeting should be scientific instruction as to the effects of alcohol upon the human mind and body, and as to the injury thus wrought upon mankind. For that purpose the "Barnes Series of Text Books" is recommended; also "Temperance

Teachings of Science," by A. B. Palmer, M.D., LL.D., Professor of Medicine in the University of Michigan. These are reliable as to facts, and give the information required without unnecessary scientific verbiage. The "Barnes Series," published by A. S. Barnes & Co., New York and Chicago, consists of three text books upon physiology and hygiene, with special reference to the use of alcoholic drinks and narcotics. They are endorsed by the Women's Christian Temperance Union, and are in use in many public schools. Dr. Palmer's book (150 pp.) is published by D. C. Heath & Co., Boston, and contains an introduction by Mrs. Mary A. Livermore. For still further assistance, see Gustafson's "Foundation of Death," an invaluable book for the temperance worker; also lessons prepared by the Women's Christian Temperance Union, and a "Temperance Manual," by Miss Julia Colman, which will furnish many useful illustrations and suggestions to teachers. The Manual is published by the National Temperance Society and Publication House, New York.

5. In conclusion, I have only this word to say: Our responsibility in this matter of Temperance Work is very great, and our opportunity, as men and women and as Unitarian churches, is of equal proportions. We must learn the dangers and duties of our time, to meet the dangers by performing the duties. "None of us liveth to himself, and no man dieth to himself, for whether we live, or die, we are the Lord's." Therefore, if there is any truth in what I have said, and if there is any wisdom in what I have proposed, I ask you, humbly, but earnestly, "to think on these things."

CARDS OF MEMBERSHIP, PARENTS' CONSENT PAPERS, ETC.

I am prepared to furnish these at the following rates (with name of society inserted, for orders of one hundred or more):—

Cards of Membership (adult), either "A" or "B," per hundred . . .75

Parents' Consent Papers, per hundred 50

Cards of Membership (juvenile); these are cards 9½x7½, lithographed in three colors, with design (see cover), name, and declaration, each (name inserted with orders of fifty) 05

Copies of this address, per hundred 1.00

Send 5 cents in stamps for samples of all.

NOTES.

NOTE 1. — The Church Temperance Society was begun in England in 1873, — "Temperance as the law of the gospel, and total abstinence as a rule of expediency in certain cases; union and co-operation, on equal terms, of all temperate people." In 1882 the report was: Thirteen clerical and ten lay secretaries engaged in promoting the work, by sermons, conferences, meetings, etc. "Returns from twenty-five dioceses give 339,687 members (160,000 juvenile); in the seaman's branch, 14,354 members; the number in the army branch not given. Rescue work, juvenile work, branches in training colleges, among railway men, women and servants, etc., work for better social customs, coffee-houses, etc., etc. Instead of 1,000 total abstaining clergymen, as nine years ago, there are over 4,000."

In America the idea was adopted in 1881. I have very imperfect reports of its success. In Massachusetts the society is slowly making its way. There are 17 branches, with 838 members, to which are to be added about 129 diocesan members. There are also four active juvenile branches.

The plan has received the personal sanction of 54 bishops, and the methods of the society have been endorsed by 31 dioceses. Meetings have been held in a great many places, addressed by the secretary, Robert Graham, and by the various leaders in this work. The report says, "Through many discouragements and much lukewarmness we have persevered."

As examples of success in parish work, these instances are cited: St. John the Evangelist, Boston, 188 adult and 116 juvenile members; Episcopal Hospital Mission, Philadelphia, 160 adult and 124 juvenile; Parish Society of the late Dean of Montreal, 1,100 members, owning and running a coffee-house; and in Ontario, Canada, 50 parochial societies, 5,200 members.

Let me quote also the words of the Rector of St. Luke's, Germantown, Pa., to show what an Episcopalian clergyman thinks in regard to the duty of the church: —

"We have the prestige of position, of intelligence, and of wealth. Our influence, our example, must tell. If we are to be the church of the people, we must understand the people's needs; we must try to meet the people's wants; we must fight the people's foes. The public don't care a great deal for family descent, be it even apostolical; it asks, 'What can you do? What will you do?' Grit, vigor, earnestness, readiness to meet the emergency, a cool head, and a brave heart, these command respect and a following. And every parish that expects to be recognized as an integral part of a true church must, in view of the peril that threatens our church, our nation, our people, organize its members and utilize its resources to battle with the demon of strong drink."

NOTE 2. — The following is an extract from the Pastoral Letter of the Archbishops and Bishops of the United States assembled in the THIRD PLENARY COUNCIL of Baltimore to the clergy and laity of their charge: —

"There is one way of profaning the Lord's Day which is so prolific of evil results that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the Day of the Lord into a day of dissipation, to use it as an occasion for breeding intemperance. While we hope that Sunday laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of country, never to take part in such Sunday traffic, nor to patronize or countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living.

"And here it behooves us to remind our workingmen, the bone and sinew of the people, and the specially beloved children of the Church, that if they wish to observe Sundays as they ought, they must keep away from drinking places on Saturday night. Carry your wages home to your families, where they rightfully belong. Turn a deaf ear, therefore, to every temptation; and then Sunday will be a bright day for all the family. How much better this than to make it a day of sin for yourself, and of gloom and wretchedness for your homes, by a Saturday night's folly or debauch. No wonder that the Prelates of the Second Plenary Council declared that 'the most shocking scandals which we have to deplore spring from intemperance.' No wonder that they gave a special approval to the zeal of those who, the better to avoid excess, or in order to give good example, pledge themselves to total abstinence. Like them, we invoke a blessing on the cause of temperance and on all who are laboring for its advancement in a true Christian spirit. Let the exertions of our Catholic Temperance Societies meet with the hearty co-operation of pastors and people; and not only will they go far towards strangling the monstrous evil of intemperance, but they will also put a powerful check on the desecration of the Lord's Day, and on the evil influences now striving for its total profanation."

The following is from an address delivered by Rev. Father Cleary, President of the Catholic Total Abstinence Union of America: —

"We number to-day in our Catholic Total Abstinence Union of America over forty thousand pledged abstainers. And our bishops in council, as I stated a moment ago, have proclaimed in their pastoral letter to their priests and people that the saloon-keeper shall never be a pillar in the Church, as he should not be a pillar in the State or in political councils."

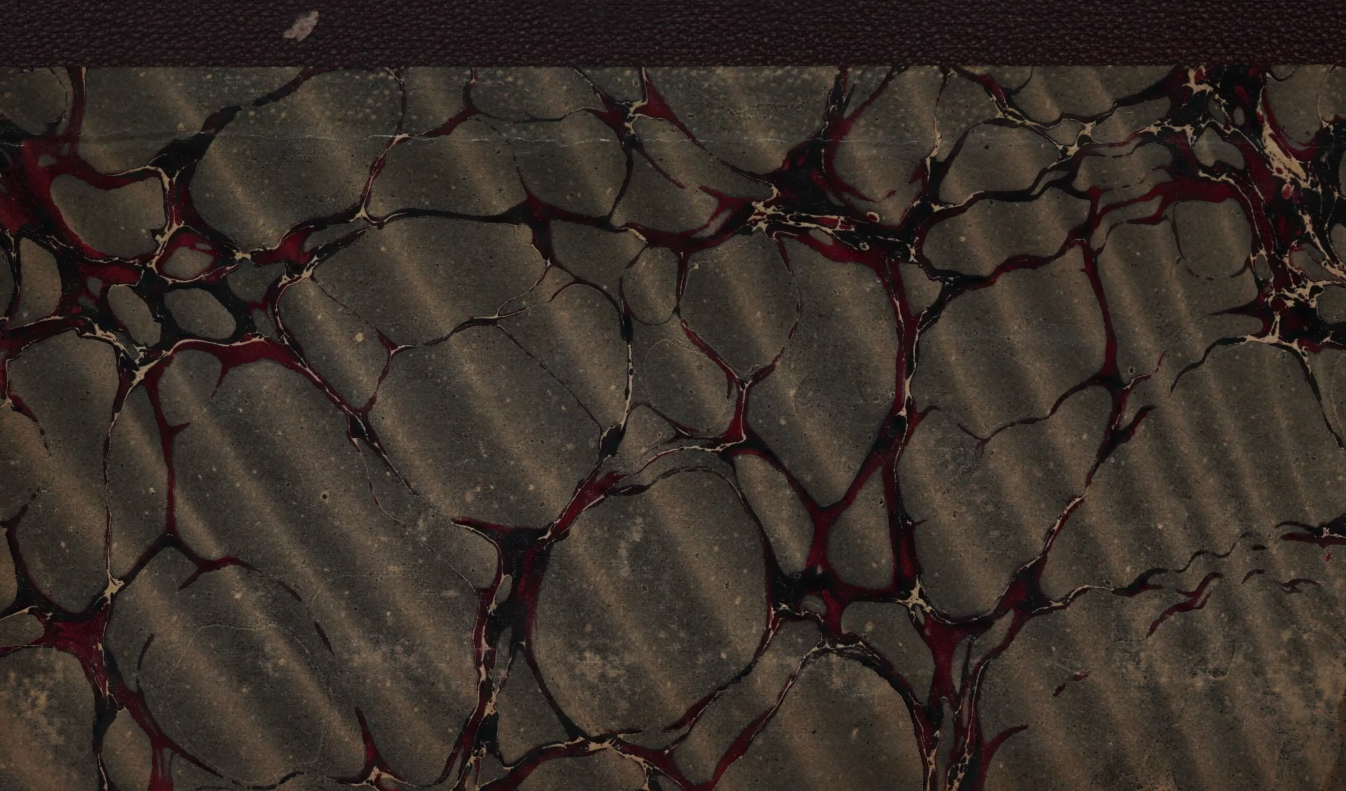
CHANNING'S WORD.

"The great means of repressing intemperance in those portions of society which are most exposed to it is to communicate to them, or awaken in them, moral strength, the power of self-denial, a nobler and more vigorous action of conscience and religious principle.

. . . . . .

"And how may moral strength, force of principle, be communicated to the less prosperous classes of society? I answer, first, the surest means is to increase it among the more favored. All classes of a community have connections, sympathies. Let selfishness and sensuality reign among the prosperous and educated, and the poor and uneducated will reflect these vices in grosser forms. That man is the best friend to temperance, among high or low, whose character and life express clearly and strongly moral energy, self-denial, superiority to the body, superiority to wealth, elevation of sentiment and principle.

. . . . . .

"Is not an evil more terrible than pestilence the actual frequent result of the use of spirituous liquors? That use you are bound to discourage; and how? By abstaining wholly yourselves, by excluding ardent spirits wholly from your tables, by giving your whole weight and authority to abstinence. This practical, solemn testimony, borne by the good and respectable, cannot but spread a healthful public sentiment through the whole community. . . . At the present moment, he who uses ardent spirits, or introduces them into his hospitalities, virtually arrays himself against the cause of temperance and humanity. He not only gives an example to his children and his domestics, which he may one day bitterly rue; he withstands the good in their struggles for the virtue and happiness of mankind. He forsakes the standard of social reform, and throws himself into the ranks of its foes."—CHANNING'S *Address on Temperance*, 1837.

ON HONOR
FOR THEIR SAKE
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